

Compliance with kufr, is kufr

As a requirement of the principle of Islam such as *“showing compliance to kufr, is kufr; compliance with haram is haram”*, a Muslim individual can not stay in a place which kufr is spoken or acted. An individual in such situation must interfere/object to the act of kufr; he must either stop them from stating such kufr or leave the place which kufr is spoken or performed until the kufr act or statement is stopped. Evidence regarding this matter can be found in the tafsir of Surah Nisa 4/140.

There are some deeds which are considered to be kufr even though the individual claims to carry iman in his heart. Sitting in a social gathering in which Allah, RasulAllah or the Qur'an is ridiculed (unless real coercion is the case) can be an example for this case.

In the tafsir of Surah Nisa 4/140 from **Samarqandi**: *“The significance of this ayah is that whoever is to sit in a gathering as such and does not impede the rebellion and denial will become partners in sin with those who have sinned. Those who do not intervene must keep away and not sit with those individuals in order not to be associated with their rebellious actions and kufr. To sit with those who consume alcohol, with those who gamble, with those who gossip, with those who lie and to listen to those who mock deen will make one associate in their sin. Those who sit with individuals who act as such will be rewarded with the same amount of sin just as they have performed the sin themselves.”*

Qurtubi in the tafsir of the same ayah states: *“Because then you will be like them.”* This mandate shows us that when the bad thing is shown openly it is necessary to stay away from those who are openly pursuing such act. The reason behind this is that an individual who does not keep away from them will have shown acceptance to their actions. The compliance of kufr is acceptance of kufr... According to this everyone who has not shown any type of rejection to the kufr in these gatherings will have equated themselves in sin with them. When others state these actions and act upon them, a Muslim must react upon it. If the Muslim can not find the strength within himself to react upon these deviated actions he must leave the premises in order to keep away from being those mentioned in the ayah.

This is supported by the hadith of Al Urs bin Amirat Al-Kindee who reported RasulAllah (saw) as saying: "When sin is done in the earth, he who sees it and disapproves of it will be taken as one not present but he who is not present and approves of it be like him who sees." (Abu Dawud)

And Ubaydullah in Jareer reports from his father that RasulAllah (saw) stated: "There is no people among whom sins are committed and they have more power and strength than them and do not make change except that Allah gives them all punishment." (Ibn Majah)

And Jaabir bin Abdullah reports RasulAllah (saw) said: "If any man is among people in whose midst he does acts of disobedience and though they are able to make him change they do not change, Allah will smite them with His punishment before they die." (Abu Dawud)

Abu Hayyan said "These ayahs tell us that what is sinful to say verbally remains equally sinful when heard through the ears voluntarily..." (Abu Hayyan, Al-Bahr Al-Muheet)

Al-Jassas also mentions that the Muslim witnessing munkar must forbid and if not capable of that, then leave the company of those engaging in it, as this shows the lowest degree of displeasure. (Ahkaam Al-Qur'an)

Ibn Kathir said: "The ayah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where the ayah of Allah are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing..." (Tafsir)

"And it has been revealed to you in the Book that when you hear the ayah of Allah being denied and mocked, then do not sit with them until they turn to a different subject, otherwise you will be like them. Surely Allah will gather all of the Hypocrites and disbelievers in Hell" (Surah An Nisa 4; 140)

Alusi mentions that the ayah indicates the kufr of the one who witnesses kufr and does not make hijrah from it nor forbid it and he reported the statement of Khawhirzadih who said "To have no objections to the kufr of a kafir is itself a type of kufr." (Alusi, Ruh Al-Ma'anee)

If you ask if there is any exception to such situation, we can say coercion is an exception.

If it is believed the mushrik will accept Islam, the communication of Islam will continue. However if he believes this defiant is just making mockery, the environment which the mockery is made must be abandoned. Hence he is there to spread Islam if he is to hear kufr or see kufr the reality of his aim is to annihilate such acts and statements. However once he sees or comprehends that his defiant is mocking and making statements or acting upon kufr on purpose, he will come across the conclusion that communicating with this individual as a means to spread Islam is not working and in a case as such an environment as such must be abandoned.

In another example where a person utters “O Mary” constantly... Now if this individual is making such statements in the means of kufr and is actually expecting Mary to provide divine help, he must be stopped or the place which he is present must be abandoned. However if this statement carries another meaning other than kufr or if there is an opinion that he is making such statements for reasons other than kufr then compliance with kufr would not be an issue since there is no kufr statement or kufr action performed.

It was narrated that ‘Umar ibn ‘Abd al-‘Azeez (may Allaah be pleased with him) caught some people drinking alcohol, and it was said to him that one of the people present was fasting. He disciplined him as well and recited this verse, “**certainly in that case you would be like them**” i.e., approval of sin is also sin. Hence the one who did it and the one who approved of it are both to be punished.

In conclusion, a Muslim can not be present in a place which kufr statements are made or kufr actions take place. The Muslim must either intervene by silencing the performer of kufr or must leave the place which kufr takes place until it is put to an end. In conditions which such actions can be interpreted in other ways; if the individual is not doing such act or stating such statement for the purpose of kufr since there is no kufr there is no compliance with kufr.

These ayat and statements of the scholars makes evident of the kufr of who sit with those who deny and mock the revelation of Allah (swt), the true believer will either leave the gathering or he will forbid the munkar or even implement what the Shariah requires in such situation

if he has the authority and power to do so.

“Give to the munafiqeen the news that there is for them a painful torment. Those who take the disbelievers for friends instead of believers, do they seek honor with them? Verily, then to Allah belongs all honor.” (Surah An Nisa 4; 138-139)

“And He in his book stated that if you hear that the indications of Allah are denied and scoffed do not sit with them, until they turn it to another discussion; otherwise you will be like them. Indeed, Allah will gather the Hypocrites and the disbelievers all together in Jahannam.” (Surah An Nisa 4; 140)

“Those who fall into discussion scoffing our ayah’s turn away from them until they turn into to another discussion. If Shaytan makes you forget then after you remember do not sit together with the cruel crowd.” (Surah Al An’am 6; 68)

Therefore sitting with them while they deny the truth and mock it, is a proof of one’s alliance and agreement with them. This is also the acceptance of their authority which in return turns the believing Muslim to kafir.